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The True Meaning of Rom. xiii. 7. Stated, in

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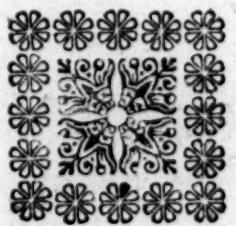
S E R M O N,

PREACH'D in the

Rite New Test. Rom. 13. 7.
T.

City of *CHESTER.*

By a now Persecuted CLERGYMAN. *Tho. Parry.*



Printed for the AUTHOR, 1751.

A





THE
DEDICATION.

To — — — — —.

*En! nunc nostra sibi præscripsit pagina Nomen,
Haud vero ignotum Nomen, quod semper acerbum,
Semper et horrendum, sic Dii voluistis, habebo.*

May it please your Paternity,

EING at length determined, *et stat pro ratione voluntas*, to publish a late Discourse of mine, which was so kindly represented to, and so affectingly received by you: And at the same Time, resolving (as a Sort of *occasional Conformity* with the Practice of modern Writers,) to grace my said Production, with an Epistle-Dedicatory, to some extraordinary Personage: I did not long hesitate, *Quem Deum aut Heroa, &c. &c.* your Candour instantly occurred, and to you it is now addrefed: Take it then into your Protection, and guard it under the Shadow of your Wings.

a.

(Nam

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*(Nam tali auxilio, nam defensoribus istis
Ipse libellus eget.)*

There may it find an *Asylum*, until all Tyranny be overpast!

The selecting of you for the Object of my present Devoirs, proceeds from the Emotions of a Heart, agitated by a deep Sense of the many peculiar Regards you 'have, from Time to Time, been pleased to shew me: I say, this my Choice of you for a Patron, is principally owing to a rooted Remembrance of those frequent Condescensions, with which, for several Years past, you have so particularly distinguished me.

These have long seemed to call upon me, to take some reciprocal Notice of your Favours; and I now therefore present to you this voluntary Tribute, for it is not a great while, since you deign'd to demand my more publick, and *nolens-volens* Acknowledgments; when in Compliance with what was then required, I subscribed some Declarations, *charitably* and *tenderly* drawn up by the Pen of a *ready Writer*; these, were expressive of your high Worth, and my own Unworthiness, and by your very humane Officiouſness,

“ They, from the Hawker's hundred Hands,
“ Went flying all abroad.

Though I was then doomed to be a Sort of Promulgator, of what others had so quaintly indited; yet, behold! lately an Edict has been issued “ To close the Door of my
“ my Lips, to make me to keep Silence even from good
“ Words

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“ Words, which was Pain and Grief to me; and whilst
“ I was musing, Lo! the Fire kindled, and I spake with
“ my Tongue.” For this, I was brought up before a
Tribunal, where the Vice-gerent’s Substitute, who so sagely
presided, made repeated Professions of *Lenity, Lenity,*
Candour, and Lenity, yet neither finding, or expecting
any, I was “ therefore constrained to appeal to our *Me-*
“ *tropolitical Cæsar.*”

But I forbear to dwell longer on this Part of the Sub-
ject; “ I will henceforth utter sound Speech, that cannot
“ be condemned. I will therefore make mention of
“ your Praises, and stand forth in your Defence to the
“ People: I shall (at least endeavour it) convince the Gain-
“ sayers, and stop the Mouths of many unruly Vain-
“ talkers. I will tell it in *Gath*, and publish it in the
“ Streets of *Askelon*, to bring Confusion of Faces to your
“ Adversaries (were it possible that any such there could
“ be.) That you were not a Novice, when you desired a
“ high Office: That you are blameless, and have a good
“ Report of them which are without: That you are gi-
“ ven to Hospitality, and not greedy of filthy Lucre, Pa-
“ tient, not a Brawler, not Covetous, not prone to Equi-
“ vocation, not Double-tongued. That you hearken’d
“ not to old Wives Fables, but have ever exercised your-
“ self in that Godliness, *which is most profitable*; always
“ practising Sincerity, and singleness of Heart, letting
“ your Moderation be known unto all Men; that you are
“ exemplary in Charity, and as a liberal Man, have de-
“ vised liberal Things. That the young Men of the Pro-
phets have been dealt kindly with, that they have been
“ spared, in not having that which they brought, received

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“ at their Hands ; and if Peradventure, a *Gebazi* hath at
“ any Time, followed after, and taken somewhat of them ;
“ perhaps the Lord wotted not of such his Servant’s Do-
“ ing.”

And as concerning the *Exuviae* of certain Deceased, being fetched away from the Widows, and the Fatherless : These are exacted by a Sort of Custom, and, as I have heard, by Law too, but to this, some are apt to retort that trite Aphorism, *Summum jus, summa injuria* ; but such know very little of the Matter : these are deem’d the Dues of *ONE*, who will always strictly act up to the good old Maxim, *Quod tuum tene*.

Your other distinguishing Characteristicks in Life, are now before me, and I could indeed amply expatiate on your many extraordinary Qualities ; but to the present Age it would be saying nothing, to tell what every one is acquainted with : But were I inclined to indulge myself, in this so pleasing a Task, and for the Information of Posterity, launch into a Sort of Biography ; yet from this I am, as it were, again *inhibited* ; I mean by the Anticipation of some, who having collected Materials, will, in due Time, oblige the World, with what, it seems, at present, so impatiently to long for.

It is now proper, to be drawing towards a Conclusion, for all Things must come to a Conclusion ; there will be a closing of every Scene, and the most admired Actor, must make his *Exit*.

Omnes eodem cogimur :

He who has been seated in a Throne, must be extended on a Bier ; “ and tho’ Wealth be in his House, yet must
“ he

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“ he make his Grave with the Wicked, and with the
“ Rich in his Death.” And hence, arises a Reflection,
That we cannot, must not, expect to have even your most
desirable self continued much longer amongst us. “ You
“ have had a large Portion in this Life. You have ex-
“ exceeded the Years of old *Barzillai*, and, like him,
“ can now scarcely discern between Good and Evil, or
“ hear any more the Voice of Singing-men, &c.” We
may therefore, and but too justly apprehend, “ That the
“ Days of our Mourning are at hand,” and that your Re-
moval draweth nigh, which (we charitably hope) will be
to a State, “ where the Wicked cease from troubling, &c.”

“ Where even the Great find Rest,
“ Where blended lie the Oppressor, and the Oppress'd.”

When that Day is arrived, and come it must, (for alas !
Death accepteth not *Commutation-Treasures*) various will
be the Sentiments, different the Discourses of the People;
some of them will perhaps utter,

“ He's gone, and not left behind him his Fellow.”

Whilst others will, with a more clerkly Expression, say,

De mortuo nil nisi bonum.—Requiescat in pace !

Before I take my final Leave, I find, that I am to apologize for the Scraps of *Latin* in this Address, as I am just now told, that you have no great Relish for that Language,

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guage, but would rather have a moderate Quantity of good Christian *English*, than ever so many Quotations out of those Heathen Authors.

I fear too, this Epistle will seem tedious, but you will grant it your usual Indulgence ; especially, as I hope that it will be the last, that I shall ever trouble you with. However, whilst you do, *by divine Permission*, remain amongst us, (tho' I am not any-one's Chaplain) I will pray for you : Yea, I will “ pray for those who despitefully use me, and “ persecute me ; beseeching the Almighty to take from “ them, all hardness and blindness of Heart, Envy, Ha-“ tred, and Malice, and all Uncharitableness : That he “ would be pleased to give them Grace, as their Dissolu-“ tion approaches,” to fit, and prepare themselves for those happy Mansions, where Peace, and Love and Blis, for ever reign.

I am, with all the Respect,

That You can possibly imagine,

10 JA 66

Your, &c. &c.

THE



T H E P R E F A C E.

APREFACE to almost every Thing publish'd, is now so very fashionable, that it is, in manner, become necessary; yet, though this seemingly requisite Exordium, must according to its Title, precede a Work, it is however generally the Author's latest Labour.

Pursuant to what has been advertised, I am somehow obliged to have such a Preamble; otherwise I perhaps might, (especially, having gone thorough the Ceremony of a Dedication) as well have saved, both my Readers, and myself, this additional Trouble.

I must own, that I very often pass over Introductions; (though one, indeed, I have lately perused, which is prefixed to a Performance, not long since printed at Manchester,) and as I am so indifferent to these Proems of others, I ought not to imagine that mine will be much more regarded. Notwithstanding which, I somehow cannot help thinking, that there are several, who (since the Chester Courant of June 18,) have, with no little Impatience, been waiting for this, and the Piece which immediately precedes it; and will, perhaps, take more Notice of them, than of the main and consequential Part, tho' that cost me some Pains to make it, even what it is.

To such then, I do, more particularly Address myself, and to them, I shall, as concisely as possible, declare the Occasion of the following Discourse, and likewise of its being committed to the Press.

Having heard many Reports, and much Conversation concerning a Sermon, preached on the Thirtieth Day of January last, (upon Romans xiii. 7.) it came into my Mind to write upon that very

Text: And on the Twenty-fourth of March, being at Sunday-Morning Service, in a certain Parish Church, and observing that the Curate's Hireling was to do all the Duty, I made an offer to Preach for him, which he readily accepted, and sent the Clerk from the Reading-Desk to the Pew wherein I sat, to tell me; that he should be very much obliged to me for such Assistance: And accordingly, I there delivered the following Discourse; how it was immediately represented, and to whom, it is needless to mention here.

But in a very few Days, I received an Order to inhibit me from the Pulpit, which must surely be deemed a very extraordinary Proceeding against an instituted Rector, who, for between Thirty and Forty Years, had been uninterruptedly a Preacher of God's Word.

The Silencing of a Clergyman, has been usually meant as a Punishment for some Demerits and Offences; but here, Behold! a penal Sentence is passed previous even to a Hearing, Defence, or Conviction.

In Obedience likewise to a Citation, I appeared in the Consistory, when to my no small Amazement, I found that the Promoter (i. e. Prosecutor) was one of the Chapter, and my very near Ecclesiastical Neighbour; a Gentleman too, (for such is his Extraction) whom I never have, either in Thought, Word, or Deed, knowingly given Offence to; nor was he at the Church, when this impeached Oration was uttered; it is therefore surprizing, that One in his Station, should be thus odly seduced, and over-reached by the Wiles and Artifices, or urged by the Instigations of Any one, so far, as to lend a respectable Name, to be made subservient to the vile Purposes of Rancour and Inveteracy.— Many of my Brethren, God knows, (and with the utmost Concern I mention it) are but too ready to prostitute the sacred Function, to run all lengths required of them, by those who they imagine (vain, delusive Expectation!) will compensate the servile Compliances, by which they disgrace and profane a reverential Character. But that this Person should stoop to such Desbasement, as to suffer himself to be published the nominal Tool of others, must be charitably imputed rather to a defect in Judgment, than to any splenetick or wayward Disposition.

And here, I shall, with great Gratitude, mention, that Three out of the Four legal Proctors, affected with my Hardships, voluntarily stood up for me.—“ They called for Justice, they pleaded “ for Truth.” That

That I must humble myself before the Tribunal, was told me by one, appointed a Sort of a Deputy-Ruler there; and it was further urged, " that I should acknowledge Transgressions, when they laid " to my Charge things that I knew not; but the Exhortation was in " Guile, their Hearts were hardened against me; they would not " hearken unto me," wherefore I appealed to an higher Jurisdiction.

A heavy Accusation has been brought against me, as likewise against what I was supposed to have preached: Articles were exhibited, " containing Words which my Mouth had not Spoken;" and this is the Occasion of my Sermon's being published; which, (tho', perhaps inaccurate, because unaltered) is submitted to the Publick, and of it, and of my Treatment, let the Publick judge!

And now I commend my Cause to the Divine Providence, that has been pleased graciously, and seasonably to raise me up Aid, and Consolation, " when my Adversaries were bitter against me, whose " Anger it is fierce, and whose Wrath (tho' causeless) is cruel. " But I have now Reason to abound in Hope, and to be satisfied " that Judgment will be duly executed, and that He, who was " to have been spoiled, will be delivered out of the Hands of the " Oppressor."

It now only remains, that I should make my most grateful Acknowledgments to the Worthy, the Benevolent, and Humane, who, inspired by a truly Christian Spirit, generously intend their Support and Assistance, to a Gentleman and Clergyman, labouring under a grievous Oppression, and struggling with the tyrannous Hate of inveterate Persecution.

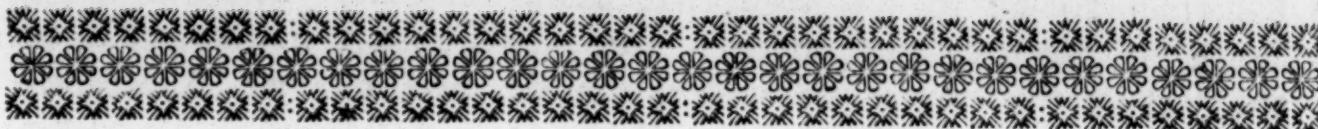
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ROMANS

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ROMANS xiii. 7.

Render therefore to All their Dues : Tribute, to whom Tribute is due : Custom, to whom Custom : Fear, to whom Fear : Honour, to whom Honour.

ST. *Paul* wrote this Epistle from *Greece* to the *Romans*, in the Beginning of *Nero's Reign*, when he was a *good Prince*, for he continued so whilst *Burrhus* lived, who had advanced him to the Throne, and who had so great an Influence over him, as to curb his Evil Inclinations ; but when *Burrhus* died, *A. D. 62. i. e.* Two Years after *St. Paul's Arrival at Rome*, then *Nero* began to persecute the *Christians*, and was metamorphos'd into a *Monster*, when he preferr'd the *Slaves* to his *Lewdness*, to the chief Posts in the State, and was corrupted by seditious and *republican Flamens*, who subverted all Government.

And to restore Government, upon which the social Happiness of Mankind chiefly depended, *St. Paul* makes it the *Ordinance of God*, and commands all proper and due Submission to be paid to all lawful Magistrates, for the *Usefulness* and *Excellency* of their Office ; and for their Aid and Support, to give them *Tribute* also, with such *Reverence* and *Honour*, as is requisite to preserve their *Authority* in the subordinate Government of the World. For this Reason, the Patrons of Popular Power, that would turn *Faith* into *Faction*, and *Religion* into *Rebellion*, have endeavoured with all their Skill and *Malice*, to explain *St. Paul's Meaning* quite away, and torture and wrest *this* more especially, with many other Parts of *Scripture*, to their own *Sense* and others *Destruction*, and to arrest it in favour of the *Republican Scheme*.

The Sum of which Scheme is this, “ They will allow God made the World, but yet they will not allow God to govern his own *World* : They say that he ordain'd Government in it, but left it to the People to chuse their own *Governors*, which Necessity would oblige them to do ; and so they enter'd into a

" Contract to be subject to Laws, being originally created in a " State of Nature, and equally free; and that they reserv'd to " themselves the Power to judge, depose, and change their Go- " vernors, whenever they violated the *Original Contract.*" This is the Substance of the Republican Scheme, which I shall prove hereafter to be a meer Chimera, and directly repugnant to St. *Paul's* Scheme of Government, who makes God the Fountain of all Power, and the Powers that be, to be ordained of God, *i. e.* that he de- signed some to be in Power and *above* others, and not all to be in an equal Condition. And this is evident, because God did not create us all equal, and we were not all born alike, with equal Abilities of Mind or Body, nor with equal Tempers and Dispositions; so that if we had all equal Abilities, we have not all equal Tempers to rule: Wherefore by this unequal Condition of our Natures, it is indis- putable, that God did not design us to be by Nature equal, but that he design'd some for Government, and some for Subjection. And because this Republican Notion is reviv'd among us, after it lay dormant for some Time, and because my Text has been per- verted, and contrary to St. *Paul's* Meaning, made to serve the Pur- poses of Self-Views, Faction and Sedition, so in discoursing upon it,

I shall *First*, shew the true Origin of Government.

Secondly, I shall state the true Meaning of the Text, and shew how much it was misapplied, with the Sin and Danger of misap- plying and misinterpreting Scripture.

First, I am to shew the true Origin of Government; even as early as St. *Paul's* Time, People began to have a very lax and wrong Notion of Government. For the *Jews*, as they were the *Peculium* of God, imagined that they were not obliged to obey the Heathen Magis- trates and Idolators, such as the *Romans* were to whom they were in Subjection. And some Christians who had been *Jews*, and could not get rid of their former Notions, and because Christ set them free from the Bondage of the *Jewish* Law, abus'd their Christian Li- berty, and thence pleaded for an Exemption from all Government, and would have none for their King, but Christ. And thus they turn'd their Christian Liberty into Licentiousness, and used it for a Cloak of Maliciousness.

To

To rectify the Mistakes of the *Former*, St. *Paul* tells them in the first Verse of this Chapter, *Let every Soul be subject to the higher Powers*, which were then in the Hands of *Caligula, Claudius*, or *Nero* (as I fix'd it above, according to Bishop *Pearson, Hammond* and *Whitby*) St. *Paul* wrote this Epistle to the *Romans*, *for there is no Power but of God; the Powers that are supreme, are ordain'd of God*, i. e. Let every Person, whether Jew or Christian, know that nothing exempts him from Submission to the *supreme Magistrate*, because of his *Divine Commission*.

And to rectify the Mistakes of the *Latter*: St. *Paul* undertakes in his first Epistle Ch. ii. from Ver. 12, and so on, saying, *Submit to every Ordinance of Man, whether it be to the King as supreme, or unto Governors, as unto them that are sent by him, for the Punishment of Evil Doers, and to the Praise of them that do well*; and all this he says, is to be done for the *Lord's Sake*. Whence it is evident, that although he calls Government the *Ordinance of Man*, as it was exercised *by*, and contriv'd for the Benefit *of*, and limited and directed *by* the Laws of Man; yet, *this Right* which Government conveys, he understood to be *God's*, because he exhorts them to Submission for the *Lord's Sake*. And the different Forms of Government, are but so many different Methods of adjusting the Measures, and transferring the Administrations of it to particular Uses and Persons.

Search all the Scriptures from one End to the other, and examine all the Annals of the World, and you will find that all Power and Authority whatsoever, was originally *in* and *from* God, and communicated by him to such Persons and Instruments, and in such Proportion as he sees requisite, for the Order and good Government of this *his own World*.

And yet there is nothing wherein the World in general has been less knowing, and more incredulous, than in this Point: Few or none have ever denied the *Being* of a God, yet many have doubted of his *Providence*, both general and particular; and yet Revelation asserts both, when it says, that God's Mercy is over all his Works, both in animate and inanimate Creation; and Instances in the Lillies who do neither toil nor spin, and yet their Beauty exceeds the Splendour of the most glorious Monarch that ever was upon Earth. Some have attributed the Government of the World to *Fate*: Some, who could not reconcile God's Happiness with his Providence, to *blind Chance*: Others, have thought it so much beneath

their

their Care, as being in their Opinion, the *very Dregs* of the Creation, when compar'd with the vast *Planetary Systems* of *Saturn* and *Jupiter*, &c. which have such vast Apparatus's made for them of three or four Moons, when this has but one; and when it appears, so little and worthless in the Sight of God himself, as to permit the most worthless and despicable Persons in it often to have the greater Share of its Riches, Power, and Honour; and hence they have been tempted to attribute its Government to Angels and Dæmons: And others, in later Times, being lovers of such *Independency*, as to live without God in the World, and to be govern'd more by *their own Wills* than the *Will of God*, have thrown its Government into the Hands of the *sovereign Lords the People*, who were never design'd to be *Lords*, but *Subjects*, and never design'd for Government, but *Subjection*.

The People having no Right to any Thing but to Obedience in all lawful Things, to their lawful Governors. This is their sole Prerogative, and indisputable Duty; because a State of Subordination and Submission, is absolutely necessary for the Existence of Government; wherefore, the People were never design'd to be *Governors*, but to be *governed*, by some one or more whom God should appoint, ordain, or permit to be at the Helm, being eminent either for their Prudence, Wisdom, or Valour; or else sometimes for their very Vices, Cruelty, and Barbarity, for the Chastisement of a sinful People or Nation, to execute the Purposes of his Punitive Justice. And herein God has often so signally display'd his Providence, that they might see him in their Punishment, and know that there is a God that judgeth in the Earth, and ruleth over the Children of Men, *Psal. lix. 13.* For this End, and other Purposes of the Divine Providence, the Scriptures often tell us, "By Him " Kings reign, and Princes decree Justice and Judgment."

And St. *Paul* in this eminent Chapter, calculated to determine the Original and Rights of Civil Governments, says, " That they " are his Vice-gerents to reward singular Virtue, and to suppress in- " solent ^{re} ice, to be the Ministers of God for Good; and that the " Sword is committed to their Charge, not to bear it in vain, but " to be Revengers to execute Wrath upon him that doth Evil. v. 4."

To violate therefore the Right of Divine Dominion, is a Crime of High Treason against Heaven; and to endeavour to overthrow this *Superiority of Ranks*, and to reduce ~~man~~ ^{man} imaginary Equality, is to blaspheme against Providence, and to attack the Rights of

of the sovereign Lord of the Universe, who is the sure and immutable Foundation of all lawful Authority. Nothing consequently, can be more false than this Idea of the Lovers of Independency, "That all Authority resides *originally* in the People; and that it "comes from the Cession which every Person makes to one or more "Magistrates, of his inherent Right of Governing himself." Since it is apparent by what I have said, and is as plain as the Gospel can make it, that Civil Government never was a *free Contract*; but that God had subjected us thereto, by the Order of our Generation, antecedent to every *free Consent*.

No particular Form of Government indeed is mentioned in Scripture, exclusive of all others; but as three Sorts only have prevail'd in the World, *i. e.* Aristocracy, Democracy, and Monarchy; so the general Usage of the World determines in favour of Monarchy, as being the best. For the World in all Ages, and to this very Day, has been generally govern'd by Monarchy.

There have been Exceptions to it; as formerly in *Greece*, and now in *Italy*, where there are some Republicks. But *that very Form* of Government in *Athens* and *Sparta*, where they flourished most, did by their continual Emulation and Contests with each other, bring them to Desolation. First, under the oppressive Power of the *Persians*, and next under the Subjection of *Philip* and *Alexander*, who by being a Monarch, conquer'd the *whole World*, and conquer'd with that Rapidity that he wept, because he had not more Worlds to conquer: And now, they labour under the *Tyranny* of the *Turks*. The Republick of *Venice* has continued so the longest of any, but even it, is under a nominal Monarch. And the Oppressions and Slavery that the *Hollanders* labour under, is no Credit to a Republick, nor so desirable a State, as to wish to change Monarchy for it.

Now, if we rest a little, and consider the Origin of Republicks, we shall find them of such base Extract, that we shall not, whilst we regard Peace and Safety, more than Self-Views and Ambition, enter into that Scheme.

In all the States where they prevail'd, we shall find they were owing to the restless Ambition of *some few*, who could get nothing in the *Calm of a settled Government*; wherefore it was their Interest to try if they could get any Thing by Fishing in troubled Waters, knowing, that in a State of Thunder and Lightning, the Sediment always gets uppermost.

Hence it was essay'd in *Egypt*, *Persia*, *China*, and *Turky*, and in several other Nations in the East, yet it could never be effected among People of any Learning and Note, but in *Greece*. And there they prevail'd to its utter Ruin, as I just observ'd, being now under the Dominion of the *Turk*, in the most abject Slavery. If you would inform yourself of the Inconveniences of a Republick, consult a *Dutchman*, and he will tell you by Experience. And upon a comparative View of it with a *State of Nature*, you shall find, that it differs only in a Name, as it is thus justly describ'd by *Ovid* and *Tacitus*: "In a State of Nature (say they) Men were at "perpetual Variance, continually fighting and quarrelling with "each other, therein was no *Property*, none could reckon any "Thing *his own* for a Moment, the Strongest was always preying "on the Weakest, and in it there was nothing but perpetual *Fear* "and *Violence*." We of this Nation try'd the Experiment in the last Century, to the entire Subversion both of Church and State; where there was nothing but perpetual Feuds and Contests between variety of Sects, till at last wearied with their own Dissentions, they resettled and took Refuge in Monarchy, at the *happy Restoration*.

To prevent therefore our running into the Miseries of a Republick, or our becoming a Province; and to obviate the pernicious Tendency of some modern Preachings, that lead to the same Ends of Anarchy and Confusion. I shall

Secondly, State the true Meaning of the Text, and shew how much it has been misapplied, with the Sin and Danger of misapplying and misinterpreting Scripture.

After St. *Paul* had shewn in the Context, the Origin and Usefulness of Government; he in the Text tells the *Romans*, the Methods that should be taken to support it, *i. e.* That it should be at the publick Charge, by Taxes and Tributes. *Rulers*, as they were the Ministers of God for Good, and the publick Welfare was to be their constant Care; and they were continually to attend on this very Thing, as we read in the Verse immediately preceding the Text; so the People are enjoin'd, not only out of Fear, but to make it a Point of Conscience, not only to pay them all dutiful Submission and Allegiance, but also to maintain their Dignity and Authority, ~~and~~ to pay them all necessary Tribute, Custom, Fear and Honour.

nour. This is the whole Import of St. Paul's Command to render to all higher Powers their *Dues*. And had this apostolical Precept been duly observ'd, it would have prevented a deal of false Clamours, against the Miscarriages of former Princes, and a great deal of Encroachments on the Rights, Liberties and Properties, both of Prince and People; and much less Disturbance had been given to the Minds of peaceable and dutiful Subjects, from numerous seditious Discourses, deliver'd from the Press and the Pulpit.

But how any one could extract out of this Text, (which commands us conscientiously and religiously, to pay all possible Duty and Submission to all our lawful Governors) a Power in the People to murder and behead their *lawful King*, who had no Rival, no Competitor, who was *the best of Men, the best of Fathers, the best of Husbands, and the best of Princes*, that ever sat upon the *English Throne*; who was so much the Admiration of all *Europe*, that every State in Christendom would have chosen him for its King, whose Blood these *detestable Rebels* so inhumanly and brutally Spilt, against all Law, and without any Crime: and whom their barbarous Indignities, and cruel Oppressions, could not (as the learned *Rollin*, and a *Frenchman*, in his Funeral Oration on *Maria Theresa, Queen of Hungary*, truly describ'd him) compel to an unjust Thing? By what sort of Chymistry he could extract a Justification out of a Text for such an unparallell'd Wickedness, as was never seen under the Sun, from the Beginning of the World to that Day; and for such a *Prodigy* of Villainy, which has brought such an indelible Guilt and Infamy on the Nation, that will never be wip'd off (as *Salmasius* truly observed,) as long as the Name of an *Englishman* remains, is easily accounted for, but cannot be sufficiently detested! And this horrid Parricide (says he, in the Defence of the King) is not only peculiar to that unhappy Nation, but it was so general and extensive an Evil, that the Murder of the *King*, was not the Murder of a *single Person*, but of the *whole Nation*, (for as the King was a *mixta Persona*) and comprehended in himself all his Subjects; so (says he) the Murder of the King was the Murder of the whole Nation. And could any Crime be more National than this? It was the pious Sense of the most learned Bishops, Lords and Commons, that it was so, and therefore they compos'd and enacted a Set Form of Prayers, and appropriated a *Day*, (and may its Anniversary be for ever retained in the Calendar) to deprecate the Vengeance of Heaven against it, as a National Guilt!

How

How then could any one after he had been thus praying, go up to the Pulpit, and tell his Audience, that it was no *National Sin*, but only perpetrated by a *Faction*, when that Faction was the governing Part, and brought the Guilt of this horrid Parricide on the Nation? But granting, that it was but the *Act* of a *Faction*, or of a *Few*, who had got the governing Power in themselves; yet as the *Governors* of a Nation are but a few at all Times, in comparison of the *Governed*, have they not too often brought a *National Guilt* on the People? And have not the People been often punished for the *Iniquities* of their *Rulers*? This Fact is too evident to be disputed. But they that dare thus to mock God, and delude the People with such Discourses, so opposite to the Prayers and publick Offices of the established Church and Government, and to the acknowledged Sense and Devotions of the Kingdom, now for an hundred Years: What shall they not dare to do? And since they are such declar'd Enemies to the Establishment, the only Means that the Establishment has to preserve itself, is to deprive them of Power, so that they may not have Power equal to their Will, to destroy it. And were we to render them their *just Dues*, we should exterminate them to their Kindred *Hottentots*, who are by Historians represented as the most savage and brutal People under the Heavens. Oh! unhappy Prince! who an hundred Years after he is dead, is pursued with such bitter *Invectives*, and false *Calumnies*, that he suffers a kind of Posthumous Murder. Had he been but a common Man, common Humanity, and common Christianity, would have protected him from such inveterate Malice, as to have his *Memory* traduced so long after his *Decease*. So many Years might have deleted the Malice, though none could the Infamy of the Deed. What can such an *Insult* on the sacred *Majesty* of Princes mean? It cannot mean to open the Veins of the Nation afresh, and to make it a Field of Blood, as their Predecessors did about this Time in the last Century. They cannot bear such Malice to the Nobility, Clergy, and Gentry of this Nation, as to have their Estates confiscated, their Houses plundered, and their very Childrens Brains dash'd out before their Faces against the Stones.

Whatsoever their Intentions may be, this I am sure of, that there cannot be a more damnable Sin, than to make the *Scriptures* justify *Regicides*, and sanctify *Rebellion*. There is no Sin mortal and unpardonable *but one*, and that is the Sin against the *Holy Ghost*. *Christian Clergymen* that handle the *Word of God* deceitfully,

fully, are in a more egregious Manner guilty of that Sin than the obdurate *Jews* were. For they, by misinterpreting the Gospel, of which the Holy Ghost is the Author, do with *Ananias* in a more eminent Manner lye unto him, who is the God of Truth, Peace and Order, in making his Word to patronize Faction, Perjury, and Hypocrisies, which were the Crimes, by which the Death of the good and pious, and most excellent King was compass'd, and which the Holy Ghost forbids on Pain of Damnation, *Rom. xiii. 2.* I am sure it is not rendering the Regnant Prince *his Due*, to infuse into the People the Principles of Rebellion, and to sow the Seed of Discord and Confusion among them; and to affront him in the Person of his Predecessor: I am sure it is no Instance of their Loyalty, notwithstanding their loud Pretentions to it, to tell him that the People have Power to take away his Life, which they can have no Power to do, except he himself gives it them, in whom alone is lodg'd the Power of Life and Death.

Preachers of this Latitude, are the greatest Evil that can happen to any People or Nation. For they, like the *Camera Obscura*, invert every Thing, call Evil Good, and Good Evil, to them the Broad-Way is the same with Narrow, and Gain is Godliness, *1 Tim. vi. 5.*

Karry, θεοντα, τον λόγον

i. e. They

Merchandise the Word for Advantage, and they sell their Souls for Gold, and weigh their Religion by the Ounces: Whence it happens, by their sinful Compliances, that the Times (which love to have it so) are become like the Lake of *Sodom*, where Iron swims, and a Feather sinks, i. e. when Folly is set in great Dignity, and the Rich sit in low Places, as it was in *Solomon's Days*, as we read, *Eccl. x. 6.*

A Physician that makes it his Profession to cure bodily Diseases by his Knowledge in the Power of Minerals, Vegetables, and other Alteratives, to prevent the *Fomes mortis* to get the Ascendant over the *Vis vita*, wherein the Nature of all Diseases consist; and that shall misapply the Medicines suitable to that End, is certainly guilty (if he does it wilfully or ignorantly) of the Death of his Patient. So if a spiritual Physician adulterates the Scriptures, which are the only Remedy for spiritual Maladies, he kills the Soul, and as the Soul is much more precious than the Body, so he is guilty of a greater Sin than the bodily Physician. Whoso-

ever also diminishes or clips the Current Coin of the King, is justly adjudg'd by the Law, to be worthy of Death, as guilty of High-Treason against the King, whose Image and Superscription it bears, So he that adulterates the Scriptures, which are the current Coin of Heaven, whose Image and Superscription they bear, may be justly esteem'd guilty of High-Treason against the King of Kings.

Such is the Sin, and such is the Danger of misinterpreting the Scriptures: And this is no more than what the Scriptures tell us, we must expect. For our Saviour has foretold, that there will be *false Teachers* in the Church, that will betray their Lord's Religion, as *Judas* did his Person, for Money: That would desert her Doctrines, to possess her Revenues; and that would act more on *Pocket Policy*, than on *Christian Principles*, by comparing his Church to a *Net* that gathers Fishes of all Kinds; and to a *Field* that hath Tares growing up with the Wheat. He has declar'd the Constitution of his Church, to be such in her *Militant State*, that she must have Hereticks and Schismaticks in her, to make a Discrimination between *sincere* and *false* Christians. But yet this ought not to shock the Faith of any one, or make him more wavering in his Religion, but rather confirm him the more in it, because the Prediction is verified by the Event, and it may be of Service to him, if it puts him upon his Guard against Seducers.

It was a just Observation of the Satyrist, that wherever God erected a Church, that the Devil never failed to have a Chapel near. I believe it will be allow'd me that it is no unreasonable Conjecture to imagine, that if those that come to Church with Presbyterian Hearts, and Fanatical Spirits, went to the Conventicle, and did not pretend to be Members of a sound and apostolical Church, that they would thereby be guilty of less Hypocrisy, than by continuing in her, to rend and tear her to Pieces, and to prey upon her Vitals, and thrive by her Decay; upon which they have brought too much Censure, by their Time-serving Duplicity; by their being but half Christians, and half Churchmen, and advancing against her with the same Artillery, as they did in 1641, *i. e.* with the inodiating Character of Popery, which they would fix upon her, as if she and her Clergy were Popishly affected, in order thereby to undermine her Constitution, and to expose them to the Hatred of the Populace, who are always governed more by *Words*, than *Facts*.

Hence

Hence the Word *Popery*, has of late been made more a Term of *Faction* and *Sedition*, than of a Distinction of Religion, as it ought only to be. And by woeful Experience, we have found that they are most loud against any Religion, who themselves have none at all.

And these Anti-Papists, would represent all others as Papists, and arrogate to themselves the Name of *Protestants*, as if they were the only *true Protestants*.

In the modern Acceptation of the Word indeed, they may not be much mistaken.

For by *Protestant* now-a-Days is to be understood, not one that is against the *Romish Religion*, but one that protests against *all Religion*: And taking the Word in this Latitude, an *Atheist*, *Deist*, *Jew*, *Turk*, or *Socinian*, may be *Protestant*, as well as They.

And thus, under the distinguishing Name of a *Protestant*, they would supersede even that of a *Christian*.

Having now shewn how much the Text has been misapplied, directly contrary to the Scripture-Polity, and the Scheme of Government established by God in the World, I beg Leave to conclude this Discourse, with the same Exhortation to you, as St. *Paul* does his Epistle to the *Romans*, Chap. xvi. v. 17. *Now I beseech you, Brethren, mark those which cause Divisions and Offences, contrary to the Doctrine which ye have learned, and avoid them.*

The Doctrine which ye have learnt in the Text is, to render to all lawful Magistrates the Dues of Tribute, Custom, Fear, and Honour, which justifies all Oaths of Allegiance; and therefore none deserve more to be avoided than those that would set the People free from their *Civil Obligations*, that would dissolve Government, upon which the social Happiness of Mankind entirely dependeth; and that will give neither *God*, nor *Caesar*, his *Due*.

Now, to God the Father, God the Son, and God the Holy Ghost, be ascribed, as is most due, all Honour, Might, Majesty, and Adoration both now and for evermore.

F I N I S.

ERRATA.

Page 6, line 39, instead of *to reduce an to Man imaginary Equality*, read, *to reduce Man to an imaginary Equality*.

Hence the Word ~~Teach~~ pass of the poor ~~labor~~ more a Term of
Labour and Service than of a Disposition, as it ought
only to pass ~~the~~ ~~labor~~ ~~and~~ ~~service~~ we have long had this idea
the more I have had the ~~labor~~ a ~~disposition~~ a ~~labor~~ ~~and~~ ~~service~~ more time to
assess ~~the~~ ~~labor~~ ~~and~~ ~~service~~ ~~and~~ ~~the~~ ~~disposition~~ as ~~labor~~
and ~~service~~ to ~~the~~ ~~labor~~ ~~and~~ ~~service~~ ~~and~~ ~~the~~ ~~disposition~~ as ~~labor~~

and ~~service~~ to ~~the~~ ~~labor~~ ~~and~~ ~~service~~ ~~and~~ ~~the~~ ~~disposition~~ as ~~labor~~

and ~~service~~ to ~~the~~ ~~labor~~ ~~and~~ ~~service~~ ~~and~~ ~~the~~ ~~disposition~~ as ~~labor~~
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and ~~service~~ to ~~the~~ ~~labor~~ ~~and~~ ~~service~~ ~~and~~ ~~the~~ ~~disposition~~ as ~~labor~~

Now of God the Father, God the Son, and God the
Holy Ghost be ~~the~~ ~~labor~~ ~~and~~ ~~service~~ ~~and~~ ~~the~~ ~~disposition~~ ~~as~~ ~~labor~~
and ~~service~~ ~~and~~ ~~the~~ ~~disposition~~ ~~as~~ ~~labor~~

3 1 N I E

E R A T A

